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WHOLE No. 721

GREEK AND ROMAN WEATHER LORE OF THE SEA

(Concluded from page 22)

STARS

Stars and constellations were read by seamen as well as by shepherds and husbandmen in general³⁰⁴. By such means the ancients knew when they might with safety ply the treacherous sea with oars and launch the well-armed fleet³⁰⁵.

A star often mentioned is Arcturus. Both at its rising and at its setting it had many weather associations. This star is mentioned in a contract of bottomry preserved in Demosthenes's oration against Lacritus³⁰⁶. The interest on a sum of money lent on security of a ship sailing from Athens to the Borysthenes and back was to be two hundred and twenty-five drachmae on a thousand, but, if it sailed 'with Arcturus' from the Euxine to Hierum³⁰⁷, the interest was to be three hundred drachmae.

Vergil³⁰⁸, too, was aware of the danger which Arcturus brought to sailors upon the Euxine Sea:

Praeterea tam sunt Arcturi sidera nobis
Haedorumque dies servandi et lucidus Anguis
quam quibus in patriam ventosa per aequora vectis
Pontus et ostriferi fauces temptantur Abydi.

The Euxine is still dangerous to sailors, at least at times, according to Gibbon³⁰⁹:

To navigate the Euxine before the month of May, or after that of September, is esteemed by the modern Turks the most unquestionable instance of rashness and folly.

In Greece the rising of the Pleiades in May was the signal to put to sea³¹⁰. It was at this time that the Argo began its venturesome voyage³¹¹. In India, however, it was the *setting* of the Pleiades which was welcomed. On reaching the mouth of the Indus, Alexander's admiral, Nearchus, found the Etesian Winds blowing from 'the great sea' at a time when in Greece they were coming from the north. In this region the favorable season for sailing was from the beginning of winter, i. e. the setting of the Pleiades, till the winter solstice³¹².

Quotations from the sepulchral epigrams of the Greek Anthology will show how dangerous the Haedi (or Kids) and Orion might be to seamen and travelers by sea³¹³.

³⁰⁴See THE CLASSICAL WEEKLY 20.43-49, 51-54, *passim*.

³⁰⁵Vergil, Georgics 1.254-255.

³⁰⁶10-13. The same contract mentions the possibility that the ship will not enter the Euxine at all, and will wait in the Hellespont for ten days after the rising of the Dog-Star before returning to Athens. In that case a lower rate of interest was to be paid.

³⁰⁷I do not know what Hierum is meant, but it seems to be some place well within the Bosphorus.

³⁰⁸Georgics 1.204-207.

³⁰⁹E. Gibbon, The History of the Decline and Fall of the Roman Empire, edited by J. B. Bury, 1.264 (London, Methuen and Co., 1897).

³¹⁰See THE CLASSICAL WEEKLY 20.47 B, 48 B.

³¹¹Theocritus 13.25-29. ³¹²Arrian 6.21.1-2.

³¹³The translations in the text connected with notes 314, 315, and 316 are by W. R. Paton, in The Loeb Classical Library.

Lycus of Naxos died not on land, but in the sea he saw his ship and his life lost together, as he sailed from Aegina to trade. Now he is somewhere in the sea, a corpse, and I his tomb, bearing his idle name, proclaim this word of truth "Sailor, foregather not with the sea when the Kids are setting"³¹⁴.

I am the tomb, traveller, of Bito, and if leaving Torone thou comest to Amphipolis, tell Nicagoras that the Strymonian wind at the setting of the Kids was the death of his only son³¹⁵.

The fierce and sudden squall of the south-east wind, and the night and the waves that Orion at his dark setting arouses were my ruin, and I, Callaeschrus, glided out of life as I sailed the middle of the Libyan deep. I myself am lost, whirled hither and thither in the sea a prey to fishes, and it is a liar, this stone that rests on my grave³¹⁶.

Another epigram expresses surprise that a man "who rode on the sea more than a gull..." owed his death, not to Arcturus, but to his length of years³¹⁷.

In a modern poem, Sweeney among the Nightingales, by T. S. Eliot³¹⁸, we find a reflection of ancient ideas:

Gloomy Orion and the Dog
Are veiled; and hushed the shrunken seas....

ASTROLOGY

Since the stars and the planets provided a large number of weather signs³¹⁹, it was but natural that astrologers should make use of them in forecasting the weather at sea. Most lore of this kind is monotonous as well as complex and bewildering³²⁰. Hence I shall content myself with mentioning a few of the simpler examples.

When the sun is in Pisces, everything is thrown into commotion. At that time waters roughened by winds raise troubled billows as high as the stars³²¹. Mercury in Gemini vouchsafes a benign heaven and sea to sailors³²²; in Libra it promises a sea without winds³²³.

The first thunder after the Dog-Star rises in Virgo means, among other things, danger for those who are sailing the sea³²⁴.

If on July 20 the moon is in Aries or in Pisces, the sea will be stormy. If on the same date it is in Gemini, or if on July 15 it is in Pisces, there will be shipwrecks. If it is in Aquarius on July 20, the sea will become wild from both winds and storms. There will also be thunderbolts and earthquakes and shipwrecks³²⁵.

Astrologers also brought their knowledge into play in order to tell what sort of weather ships setting out from

³¹⁴Greek Anthology 7.272. ³¹⁵*Ibidem*, 7.502. Compare 640.

³¹⁶*Ibidem*, 7.273. ³¹⁷*Ibidem*, 7.295.

³¹⁸T. S. Eliot, Poems 1909-1925, 61 (London, Faber and Gwyer, 1926).

³¹⁹See THE CLASSICAL WEEKLY 20.43-49, 51-54.

³²⁰I have given numerous examples in other connections in THE CLASSICAL WEEKLY 22.29-30, 36, 24.25, 25.186-188.

³²¹Prognosticon Reliquiae 2.19-20 (compare Breysig, 43: see note 2, above).

³²²*Ibidem*, 3.121 (Breysig, 51).

³²³*Ibidem*, 3.154 (Breysig, 53).

³²⁴Geoponica 1.10.7. ³²⁵Astrol. Graec., 7.183-187, *passim*.

distant ports on a certain day had encountered²⁹⁵. When an inquirer at Smyrna became anxious over the failure of a ship to arrive from Alexandria, the positions of the planets conveyed the information that the vessel had run into a severe storm and that those on board had been saved, but only after having been transferred to another vessel²⁹⁷.

Examples of modern astrological weather lore²⁹⁸ may be found mingled with other superstitions in a passage in Shakespeare²⁹⁹:

...but when the planets
In evil mixture to disorder wander,
What plagues, and what portents, what mutiny,
What raging of the sea, shaking of earth,
Commotion in the winds, frights, changes, horrors,
Divert and crack, rend and deracinate
The unity and married calm of states
Quite from their fixure!

NAUTICAL WEATHER SEERS

It was obviously a great advantage for ancient travelers and seamen to be able to forecast the weather, *possunt enim navigaturi intra portum retinere classem futura pericula praevidentes*³⁰⁰. Vegetius³⁰¹ thought it incumbent upon those who were in command of expeditions by sea to be able to recognize indications of storm.

As we have seen, one of the qualifications of Tiphys, the helmsman of the Argo, was his ability to foretell the weather³⁰². Almost equally gifted was his understudy Erginus

who knoweth of old the treacherous deep, and knoweth the number of the stars on a clear night, and which of the winds Aeolus is minded to let forth from their prison-cave: inasmuch that Tiphys, when his eyes are weary of gazing constantly upon the Bear, is not afraid to commit into his charge the steerage of the vessel and the observation of the heavens³⁰³.

Proficiency as a nautical weather prophet doubtless required much experience in observation as well as natural aptitude. Perhaps Palinurus had the proper qualifications. When a lowering sky threatened the fleet of Aeneas after it had left Sicily, the pilot told his leader that, even with a pledge of assurance from Jupiter himself, he would not hope to reach Italy in such weather³⁰⁴. The boatman Amyclas, whom Caesar tried to reassure with the words 'You are carrying Caesar'³⁰⁵, is likewise represented by Lucan as thoroughly conversant with various signs, but Lucan³⁰⁶ took most of these signs from Vergil's list in the *Georgics*³⁰⁷.

More realistic weather seers were the captains who in 255 B. C. repeatedly warned Marcus Aemilius and

Servius Fulvius not to sail along the southern coast of Italy, not only because there were few safe anchorages, but because of two dangerous astral periods, that of Orion, which had not yet set, and that of the Dog-Star, which had not yet risen. A fierce storm brought in its train an overwhelming disaster. Polybius³⁰⁷ knew of no greater disaster suffered at sea at one time.

A nautical weather reader whom we know by name is Menas (Menodorus), whose ability to interpret signs helped him to save the fleet of Sabinus, which had been acting with that of Octavius Caesar in operations against Sextus Pompey along the western coast of Lower Italy, in 38 B. C. On the day after a great wind had dashed some of the ships against the promontory of Scyllaeum, a still more terrible storm arose, but Menas, being experienced on the sea, foresaw it and took measures that enabled him to ride out the storm, whereas many ships of the commanders who had no exact knowledge of nautical affairs were cast upon the shore and wrecked³⁰⁸.

Doubtless many ancient pilots and captains might have served as a model for the following sympathetic and vivid portrayal of a seaman versed in weather lore of the sea³⁰⁹:

The sea-captains' table was presided over by an old captain of a large vessel, M. Gertrais-Gaboureau. M. Gertrais-Gaboureau could hardly be regarded as a man; he was rather a living barometer. His long life at sea had given him a surprising power of prognosticating the state of the weather. He seemed to issue a decree for the weather to-morrow. He sounded the winds, and felt the pulse of the tides. He might be imagined requesting the clouds to show their tongue,—that is to say, their forked lightnings. He was the physician of the wave, the breeze, and the squall. The ocean was his patient. He had travelled round the world like a doctor going his rounds, examining every kind of climate in its good and bad condition. He was profoundly versed in the pathology of the seasons. Sometimes he would be heard delivering himself in this fashion: "The barometer descended in 1796 to three degrees below tempest point." He was a sailor from real love of the sea.

CHRISTIAN WEATHER LORE OF BODIES OF WATER

Christian weather lore of bodies of water may fittingly start with an incident in the life of Christ. He rebuked the winds upon the Sea of Galilee and caused a great calm³¹⁰. Christian writers of the early centuries of our era had, therefore, both Christian and pagan traditions to emulate when they described the quelling and the controlling of the elements at sea.

We read that, while St. Andrew was on board a ship sailing through the Hellespont on his way to Byzantium, a rough sea and a strong wind threatened the safety of the vessel. After praying to God, the Apostle commanded the wind, and it became silent. At once the waves subsided and tranquility reigned³¹¹.

At Ephesus St. Hilarion stilled a tidal wave by

²⁹⁵*Ibidem*, 1.102-104. ²⁹⁷*Ibidem*, 1.103-104.

²⁹⁶See also THE CLASSICAL WEEKLY 25.186 B.

²⁹⁷Troilus and Cressida 1.3.94-101.

²⁹⁸Eustathii Hexameri Metaphrasis Liber VI, 4 (Migne, P. L., 53.925).

²⁹⁹4.38 Qui cum exercitu armatis classibus vehitur turbinum signa debet ante praenosceret. I give here the text printed by C. Lang, Flavi Vegetii Renati Epitoma Rei Militaris² (Leipzig, Teubner, 1885).

³⁰⁰See the text connected with notes 91-92, above.

³⁰¹Valerius Flaccus 1.416-419. I give the translation by H. G. Blomfield, in The Argonautica of Gaius Valerius Flaccus Setinus Balbus, 76-77 (Oxford, B. H. Blackwell, 1916). <For a notice, by Charles Knapp, of this book, see THE CLASSICAL WEEKLY 11.110-111. C. K.>

³⁰²Vergil, Aeneid 5.17-18. ³⁰⁴Plutarch, Caesar 38.3.

³⁰³Vergil, Aeneid 5.539-576. ³⁰⁷1.351-464.

³¹¹1.37.1-4.

³¹⁰Dio 48.48.1-5. Compare Appian, Bellum Civile 5.10.89. Appian uses the name Menodorus.

³⁰⁹Victor Hugo, Toilers of the Sea, 1.142 (see note 201, above). The passage may readily be found in other editions by consulting Part I, Book V, Chapter 1.

³⁰⁸Matthew 8.26; Mark 4.39. See also Matthew 8.27.

³⁰⁶Liber De Miraculis Beati Andreae Apostoli, edited by Max Bonnet, in Monumenta Germaniae Historica, Scriptores Rerum Merovingicarum, Tome 1, Chapter 8, page 831.

making the sign of the cross three times in the sand and by stretching out his hands³⁴². Nicetius, Bishop of Trèves, likewise made the sign of the cross above the waves to cause a storm to cease³⁴³.

Beside the Garonne River there was a tomb of Saint Romanus, a presbyter of Burdigala (Bordeaux), who had been laid to rest in 382 A. D. To him persons who were threatened with death on the raging waters of the river would direct their prayers. 'Have mercy upon us, holy Romanus, confessor of God', they said, whereupon his sanctity would prevail and the storm would subside³⁴⁴. On one occasion after rain had fallen for several days and when winds were stirring up 'mighty mountains of billows' (*fluctuum montes validi*) in this river, Gregory of Tours wished to cross. He invoked the blessed confessor, who made smooth the waters in the channel, whereupon Gregory boarded a ship and reached the other side of the stream in safety³⁴⁵.

As Baudinus, Bishop of Tours, was traveling by sea, suddenly there came a lowering cloud attended by a violent wind. The ship was at the mercy of 'a pile of waters' (*undarum mole*). The plight of the vessel is described by Gregory of Tours³⁴⁶ with obvious Vergilian reminiscences³⁴⁷: *Tollitur caput primum in fluctus, secundum declinatur inter undarum hiatus. Hi in scena montis aquosi dependent, hi apertis undis in ima dehiscunt*. . . . In spite of the tossing, the yard which carried the sign of the cross³⁴⁸ did not fall. When all others had resigned themselves to death, Baudinus called upon St. Martin for immediate aid. At once there came a very sweet odor like that of balsam, and fragrance pervaded the ship as if someone were carrying a censer about it. Thereupon the violent winds abated, the masses of water sank, and the sea was rendered tranquil. No one doubted that the storm had been allayed by the presence of the saint.

Soon after leaving Alexandria for Greece a ship on which Gregory Theologus was a passenger ran into an unusually severe storm. Gregory was in great fear that he would have to depart from life unbaptized. He prayed for a little respite. While he was in agony, his parents were suffering with him and were participating in his peril through a nocturnal vision. They brought help to him from the land, as if enchanting the waves through prayer. In a vision another passenger, a boy, seemed to see Gregory's mother enter the water, seize the ship, and without great effort draw it to the land. After the sea had become quiet, the ship reached Rhodes, and the passengers fulfilled a vow they had made in their time of fear³⁴⁹.

³⁴²Hieronymus, *Vita Sancti Hilarionis Eremitae* 40 (Migne, P. L., 23.49-50).

³⁴³Gregory of Tours, *Vitae Patrum* 17.5 (Migne, P. L., 71.1083).

³⁴⁴Gregory of Tours, *Liber De Gloria Confessorum* 46 (Migne, P. L., 71.863). Compare a somewhat similar appeal of Saint Martin in the same author's *De Miraculis S. Martini Liber Primus* 2 (*ibidem*, 916).

³⁴⁵Gregory, as cited in the first reference given in the preceding note.

³⁴⁶Gregory of Tours, *De Miraculis S. Martini Liber Primus* 9 (Migne, P. L., 71.922-923).

³⁴⁷Compare Aeneid 1.106-107 *Hi summo in fluctu pendent, his unda dehiscens terram inter fluctus aperit*. . . . The passage in Gregory contains other Vergilian coloring.

³⁴⁸Compare Migne, P. L., 71.779 . . . *per illum antennae quae modulum crucis gestabat apparatus*. . . .

³⁴⁹Gregory Theologus, *Oratio* 18.31 (Migne, P. G., 35.1024-1025). The same story is told in *Vita Sancti Gregorii* 33-36 (*ibidem*, 165-167).

We have seen that amid the dangers of the sea prayers were addressed both to the pagan gods and to the Christian Deity. On several occasions there was a contest between them³⁵⁰, but I shall give only one example³⁵¹. During a storm, as a ship was approaching Italy, the pagans aboard began to beseech their deities, Jupiter, Mercury, Minerva, and Venus. The only Christian called upon God. When death was imminent for all, he told the pagans that, if they wished to be saved, they should ask Saint Nicetius to intercede for them. This they did, whereupon the sea became peaceful, the wind fell, and the sun came out.

Another resource amid dangers at sea was the use of relics. A presbyter who was returning from a mission with some relics of saints was overtaken on Lake Geneva by a storm which raised the billows mountain-high. This storm, too, is described with Vergilian touches: . . . *ad sidera surgunt undarum montes, et nunc puppis naviculae, prora dehiscence, fertur in altum, nunc iterum, demersa puppe, prora tollitur in sublime*³⁵². When the presbyter was already being covered by spray from the waves, he confidently held out the relics before them and called upon the glorious martyrs for protection. The wind ceased, the waves went down, and the ship reached shore³⁵³.

An interesting story is told of storms on the Adriatic Sea after Helena, the mother of Constantine the Great, is said to have discovered in Palestine the tomb of the Savior and the Holy Cross. The waves were in commotion and there were frequent tragedies, so that this sea acquired the name *vorago navigantium*. Moved to pity by the deaths of seamen, Helena had one of the four nails from the cross thrown into the deep. At once it became calm, and gentle breezes were given to the sailors. Gregory says: *Unde usque hodie nautae sanctificatum mare venerantur cum ingressi fuerint, jejuniis, orationibusque et psallentio vacant*³⁵⁴.

Even a restricted area of the sea may be lulled. Before his death Cerbonius, Bishop of Populonium, who had sought refuge on Elba when the Langobards were overrunning Italy, expressed a desire to be buried in the tomb which he had prepared for himself in Populonium. As his body was being transported thither, clouds gathered and broke in a terrible rain-storm. The fury of the storm encircled the boat, but not a drop of rain fell on it³⁵⁵.

In Christian lore, as in pagan, we read of the sending of favorable breezes and the divine directing of winds. A deacon (*diaconus*) who was entrusted with the transfer of some relics of the saints was escorted to the harbor of Rome by Pope Pelagius. He embarked on a ship which carried a small cross on a yard. As they were nearing Massilia, a strong wind began to carry the vessel toward a dangerous promontory. The deacon thereupon raised the relics of martyrs and called upon all the martyrs by name. In response a stronger wind

³⁵⁰See THE CLASSICAL WEEKLY 18.165 A for an incident in the life of Porphyrius. I shall give other examples in a future paper.

³⁵¹Gregory of Tours, *Vitae Patrum* 17.5 (Migne, P. L., 71.1083).

³⁵²Compare Vergil, Aeneid 1.103-105.

³⁵³Gregory of Tours, *Miraculorum Liber I De Gloria Martyrum* 76 (Migne, P. L., 71.772-773).

³⁵⁴*Ibidem*, 6 (Migne, P. L., 71.710).

³⁵⁵Gregory the Great, *Dialogi* 3.11 (Migne, P. L., 77.238-239).

from the opposite direction beat back the hostile wind and carried the ship to the safety of deep water³⁶⁵.

In the neighborhood of Nicaea (in Liguria) there died in 581 A. D. a devoted servant of God named Hospitius. A man picked up a handful of dust beside his tomb and wrapped it in linen. On the next day he embarked upon a ship bound for Massilia, although he wished to go only to the monastery on the Island of Lirinus. When the ship finally reached a point opposite his destination, it stopped still in the midst of the sea, although winds were blowing. When the Jews who owned the vessel were astounded, the Christian explained the situation thus:

'I have with me the relics of the blessed Hospitius, and now I desire to go to Lirinus, a thing I was afraid to tell you. Now, however, I know that your ship is held fast by his holiness, nor will it be able to move forward from here unless you consent to go where I intended'. When they agreed and changed the position of the sails, a favorable wind carried them to the island, whereupon they were free to go where they wished³⁶⁷.

On a day on which ceremonies were being held in honor of the martyr Genesius a bridge which had been built across the Rhone upon boats began to give way at a point in the stream where the martyr is said to have swum. The people upon it prayed to the martyr to save them by his holiness. At once a wind sprang up and carried them to shore and safety³⁶⁸.

Contrast the behavior of the specter-ship in Coleridge, *The Rime of the Ancient Mariner*³⁶⁹:

The loud wind never reached the ship,
Yet now the ship moved on!

RECOGNITION THAT GODS DO NOT CONTROL THE WAVES AND STORMS AT SEA

In the anecdotes told of Diagoras and Bias³⁶⁹ there is clear evidence that some of the ancients did not believe in the supernatural origin of storms at sea. To the number may be added Cyrus the Elder³⁶¹, who thought it impious that those who had not learned how to steer a ship should expect their prayers to save ships when they took the helm. Gregory Theologus³⁶² compares persons who are wise when there is no emergency, but who fail in time of need to men who boast of their skill as pilots, yet lay aside the rudder when a storm arises. A shrewder pilot is he who prays and invokes his tutelary demons when he sees signs of storms, but does not neglect to hold to the rudder and let down the main yard³⁶³.

As early as Homer it was noted that in spite of the gods winds might tear a ship to pieces³⁶⁴. Lucretius³⁶⁵ reminds his readers that, while a violent storm is sweeping over the sea, the prayers of the commander of

an expedition that contains mighty legions and elephants do not save ships from destruction upon shoals. When Diagoras, who was called Atheist, was at Samothrace, there were pointed out to him as proof of the intervention of the gods during storms at sea the votive offerings of those who had been saved, but he commented: 'They would be far more numerous if those who lost their lives had also set up offerings'³⁶⁶. Ships with such euphemistic and auspicious names as *Bon Voyage*, *Providence*, and <Divine> *Attendance* were overturned by storms³⁶⁷.

Since ridicule often accomplishes more than learned argument, perhaps Lucian did as much as any other individual philosopher to bring divine meteorology into disrepute. He represents one seafaring man as petitioning Zeus for a north wind and another for a south wind, while farmers were praying for rain and washerwomen for sunshine³⁶⁸.

After leaving the openings through which the prayers had ascended to his abode in the heavens Zeus, says Lucian, gave the following orders³⁶⁹:

... "Let there be rain to-day in Scythia, lightning in Libya, snow in Greece. North Wind, blow in Lydia. South Wind, take a day off. Let the West Wind raise a storm on the Adriatic, and let about a thousand bushels of hail be sprinkled over Cappadocia."

MODERN EXAMPLES

It would seem that in this age of steam and oil urgent need for favorable winds should have departed, but the following extracts from a modern story of the sea³⁷⁰ shows that contemporary sailors whistle for them as ardently as ancient seamen prayed for them:

While the man at the wheel stood motionless in the bright moonlight, while the man on the fore-castle stood statue-still, the mate leaned on the taffrail and softly whistled for a wind. . . .

... All night the mate or second mate softly whistled for a wind. . . .

... Paying no attention, the mate leaned on the taffrail and softly whistled for a wind. . . .

... Always, night and day, one or other of the mates softly whistling for a wind. . . .

In the *Golden Legend*³⁷¹, Longfellow makes the padrone say:

Only a little while ago
I was whistling to Saint Antonio
For a capful of wind to fill our sail,
And instead of a breeze he has sent a gale.

The modern association of the albatross with favorable winds is not less implicit than the ancient belief in halcyon days. In an account of a voyage in the southern Atlantic I find the following sentence³⁷²:

Some of the seamen were distinctly uneasy, swearing

³⁶⁵Gregory of Tours, *Miraculorum Liber I De Gloria Martyrum* 83 (Migne, P. L., 71.779). For another example of change of wind to the opposite direction by divine agency see Gregory of Tours, *De Miraculis S. Martini Liber Secundus* 17 (Migne, P. L., 71.948). See also note 71, above.

³⁶⁷Gregory of Tours, *Liber De Gloria Confessorum* 97 (Migne, P. L., 71.900).

³⁶⁸Gregory of Tours, *Miraculorum Liber I De Gloria Martyrum* 69 (Migne, P. L., 71.766-767).

³⁶⁹Part V, Stanza 9.

³⁷⁰See the text connected with notes 225-226, above.

³⁷¹Xenophon, *Cyropaedia* 1.6.6.

³⁷²Oratio 26.9 (Migne, P. G., 35.1240).

³⁷³Plutarch, *Moralia* 169 B. Compare 1103 C-D.

³⁷⁴Odyssey 12.288-290. ³⁷⁵3.1226-1232.

³⁶⁶Diogenes Laertius, *Diogenes* 6.59. Compare Cicero, *De Natura Deorum* 3.89. Other examples of ancient disbelief in popular weather lore are given in *THE CLASSICAL WEEKLY* 25.216. See also 18.157 A.

³⁶⁷Plutarch, *Moralia* 1057 E.

³⁶⁸Caromenippus 25. I have wondered whether in the Play of the Wether John Heywood owes anything to this passage in Lucian.

³⁶⁹*Ibidem*, 26. The translation is that of A. M. Harmon, in *The Loeb Classical Library*.

³⁷⁰Bill Adams, *Calm, The Atlantic Monthly* 148 (1931), 791-794, *passim*.

³⁷¹For other examples see A. S. Rappoport, 89-91 (see note 279, above).

³⁷²G. F. Simmons, *Sinbad of Science, The National Geographic Magazine*, 52 (1927), 37.

we would be trailed by disaster if we killed the bird that made the breeze blow fair. . . .

Of course, this reminds one of certain verses in Coleridge, *The Rime of the Ancient Mariner*³⁷³:

And I had done a hellish thing,
And it would work 'em woe:
For all averred, I had killed the bird
That made the breeze to blow.
Ah wretch! said they, the bird to slay,
That made the breeze to blow!

It has been ascertained that this part of Coleridge's poem is founded on an incident of an actual voyage around Cape Horn by Captain Shelvocke. A second captain shot an albatross in the belief that it was of ill omen³⁷⁴:

. . . That which, I suppose, induced him the more to encourage his superstition, was the continued series of contrary tempestuous winds, which had oppress'd us ever since we had got into this sea. But be that as it would, he, after some fruitless attempts, at length, shot the *Albitross*, not doubting (perhaps) that we should have a fair wind after it.

MODERN REFERENCES

We have seen that many of the beliefs of both Biblical and pagan writers have counterparts in the writings of the Church Fathers. Christianity, however, does not seem to have lessened the credulity of sailors and seamen of Europe in regard to weather lore. Many ancient ideas about the weather will be recognized by one who reads a chapter called Winds and Storms in A. S. Rappoport, *Superstitions of Sailors*³⁷⁵. Another interesting chapter, called The Storm-Raisers, is to be found in F. S. Bassett, *Legends and Superstitions of the Sea and of Sailors in All Lands and at All Times*³⁷⁶. See also William Allingham, *Weather Signs and How to Read Them For Use at Sea*³⁷⁷; W. Gregor, *Weather Folk-lore of the Sea*, *Folk-Lore* 2 (1891), 468-482; H. Gaidoz et E. Rolland, *Les Vents et Les Tempêtes en Mer*, *Melusine*, 2 (1884-1885), 184-189 (see note 194, above).

UNIVERSITY OF MICHIGAN

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CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

III

The Scientific Monthly—January, Flying Through the Ancient Near East, Charles Breasted [a "Science Service Radio Talk"]; February, Salient Theorems of the Theory of Groups and Their History, G. A. Miller; March, Grasses and Man, Morris Halperin ["Human life has been and is more dependent upon grasses than upon any other group of living things"].
The Symposium—January, Long critical review, unfavorable, by F. A. Spencer, of Arthur Weigall, *Sappho of Lesbos: Her Life and Times*; Review, favorable, by Philip Wheelwright, of T. E. Shaw, *The Odyssey of Homer* (translated).

³⁷³Part II, Stanza 3.

³⁷⁴J. L. Lowes, *The Road to Xanadu*, 224-228 (Boston and New York, Houghton Mifflin Company, 1927).

³⁷⁵65-93 (see note 279, above).

³⁷⁶101-147 (Chicago and New York, Belford, Clarke and Co., 1885). Unfortunately, bad errors are distressingly frequent throughout this book.

³⁷⁷Glasgow, J. Brown and Son, 1912.

The Virginia Quarterly Review—January, Three Fables, John Gould Fletcher ["I. The Garden of Epicurus"]; April, Review, favorable, by John C. Metcalf, of John Buchan, *Julius Caesar*.

The Yale Review—Spring (1933), Review, favorable, by Archibald MacLeish, of T. E. Shaw, *The Odyssey of Homer* (translated).

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House and Garden—July, Architecture that Came from Athens, Sylvia Starr and Joseph B. Wertz [the article is accompanied by twelve photographic illustrations].

Mercure de France—June 15, *Lettres Antiques*, Mario Meunier [this article comprises reviews, all favorable, of Jean Larnoc and Robert Salmon, *Sappho*, *Prêtresse d'Aphrodite*, George Méautis, *L'Ame Hellénique d'après les Vases Grecs*, A. Delatte, *La Catoptronomie Grecque et ses Dérivés*, and A. Delatte, *Faba Pythagorae Cognata*].

The Nation—June 14, Review, unfavorable, by Catherine Bauer, of Albert P. Bemis and John Burchard, 2nd, *The Evolving House: A History of the Home*; Review, qualifiedly favorable, by Paul Shorey, of Gilbert Murray, *Aristophanes*; June 21, Review, favorable, by S. K. Ratcliffe, of Rebecca West, *St. Augustine*; August 2, Review, favorable, by Irwin Edman, of A. E. Taylor, *Socrates*; Review, unfavorable, by Irwin Edman, of Arthur K. Rogers, *The Socratic Problem*.

The Quarterly Review—July, *Julius Caesar: Man or Superman?*, R. S. Conway [this article, of considerable length, opposes the extravagant idolization of Caesar as exemplified by John Buchan's book, *Julius Caesar*, and, in a Postscript, agrees with certain points of view expressed in Guglielmo Ferrero's book, *The Life of Caesar* (translated by A. E. Zimmern)]; Brief review, favorable, anonymous, of Gilbert Sheldon, *The Transition from Roman Britain to Christian England*, A. D. 368-664; Brief review, favorable, anonymous, of Gilbert Murray, *Aristophanes*.

Revue Critique d'Histoire et de Littérature—January, Review, favorable, by J.-G. Février, of J. Friedrich, *Kleinasiatische Sprachdenkmäler*; Review, favorable, by A. Ernout, of H. Sjögren, *M. Tulli Ciceronis Ad Atticum Epistolarum Libri XVI, Fasciculus Tertius*; Review, favorable, by A. Ernout, of André Boulanger, *Cicéron, Discours, Tome IX*; Review, mildly unfavorable, by Hubert Pernot, of Yves Béguignon, *Les Guides Bleus: Grèce*; Review, generally favorable, by Étienne Gilson, of Fritz-Joachim von Rintelen, *Der Wertgedanke in der Europäischen Geistesentwicklung <sic>, Teil I*.

La Revue de Paris—July 1, *L'Histoire*, A. Albert-Petit [this article contains a review, generally favorable, of L. Homo, *L'Empire Romain*].

Revue Historique—March-April, *Bulletin Historique: Histoire des Religions: Judaïsme et Christianisme Antiques*, Ch. Guignebert [a bibliographical study];

Review, very favorable, by A. Grenier, of Adrien Blanchet and Paul Couissin, *Forma Orbis Romani: Carte Archéologique de la Gaule Romaine*; Review, favorable, by Ph. Lauer, of Leslie W. Jones, *The Script of Cologne from Hildebaldo to Hermann*; Review, uncritical, by E. Jordan, of *Mélanges Albert Dufourcq: Études d'Histoire Religieuse* [a memorial volume containing sixteen studies, of which the first, *Églises Chrétiennes et Collèges Funéraires*, by Maurice Besnier, is concerned with ancient religion]; Review, very unfavorable, by Jules Sion, of Ellen C. Semple, *The Geography of the Mediterranean Region: Its Relation to Ancient History*; Brief review, favorable, anonymous, of Hélène Wuilleumier, *Étude Historique sur l'Emploi et la Signification des "Signa"*; Brief review, favorable, by J. Charbonneaux, of P. Cloché, *Les Classes, Les Métiers, Le Trafic, dans la Vie Publique et Privée des Anciens Grecs*.

The Saturday Review (London)—July 1, Brief review, favorable, anonymous, of Martin P. Nilsson, *Homer and Mycenae*; July 8, *A Little Greek Boy*, W. H. D. Rouse [a brief account of a personal experience near Ephesus].

The Saturday Review of Literature—June 17, Review, mildly unfavorable, by Elmer Davis, of Guglielmo Ferrero, *The Life of Caesar* (translated by A. E. Zimmern); July 15, Brief review, mildly favorable, anonymous, of A. E. Taylor, *Socrates*; July 22, Review, favorable, by Nathalie Colby, of Paul Valéry, *Eupalinos* (translated by William M. Stewart).

School and Society—July 8, Latin at Phillips Academy, Andover [a brief discussion of the new requirements recently announced, "liberalizing the course of study"]; July 15, *How Ancient History is Taught in Turkish Schools*, Walter W. Hyde [the author believes "that myth-making is still prevalent, and that such a history <as he describes in this article> would be comparatively worthless outside of Turkey"].

"*Scientia*"—July, *La Théorie des Éléments et les Origines de la Science*, J. Przyłuski.

The Scientific Monthly—July, *The Preservation of Objects of Antiquity*, Herdman F. Cleland [the author concludes that "it seems clear that if objects of antiquity are to be kept from disintegration and at the same time are to be available for study they must either be kept under cover or protected by some artificial coating which will, in effect, accomplish the same result as enclosure in a building. For the larger ruins, such as those of Delphi, Olympia, and Delos, where the expense of a cover is prohibitive, the only alternative at present seems to be to rebury them after they have been carefully studied and illustrated"].

Studies in Philology—July, Milton, Lactantius, Claudian, and Tasso, by Rudolf Gottfried [a discussion of literary indebtedness shown by Milton in *Epitaphium Damonis* 185-189].

The Times Literary Supplement (London)—June 1, Review, favorable, of W. W. Ewbank, *The Poems of Cicero*; June 8, Review, favorable, of Georges Du-

thuit, *Art Byzantin*; Review, favorable, of W. R. Halliday, *Indo-European Folk-Tales and Greek Legend*; Brief review, favorable, of Fritz Ernst, *Iphigeneia und Andere Essays*; Brief review, generally favorable, of Nicolau M. Rubió, *El Litoral Catalá en un Conflicte Mediterrani*; June 15, *An Ancient Syrian Town*, Flinders Petrie [a short letter to the Editor]; Brief review, unfavorable, of G. M. Boumphrey, *The Story of the Ship*; June 29, Review, favorable, of *The Cambridge Ancient History*, Volume IX; Review, favorable, of Albert F. Bemis and John Burchard, *The Evolving House: A History of the Home*, Volume I; Review, mildly favorable, of André Obey, *Le Viol de Lucrèce* (translated by Thornton N. Wilder); Review, favorable, of George Moore, *The Pastoral Loves of Daphnis and Chloe*, Done into English; Review, generally favorable, of Naomi Mitchison, *The Delicate Fire: Short Stories and Poems*; July 6, *Slavery Ancient and Modern*; Review, mildly favorable, of Steven Runciman, *Byzantine Civilization*; Brief review, mildly favorable, of Robert S. Wilson, *Marcion: A Study of a Second-Century Heretic*.

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The American Academy of Arts and Sciences, Proceedings of—Volume 68, Number 6, May, 1933, *A Suggestion Concerning Plato's Atlantis*, W. A. Heidel ["Plato was, of course, intentionally harking back to ancient views, because they were most in keeping with his invention. . . . In basing his invention on ancient maps and geographical conceptions Plato was only doing what could hardly be avoided; but he could count on the acceptance of at least enough to answer his purpose of creating an atmosphere of reality. We have, then, to examine the tradition of ancient geography for the necessary points of support for the fiction of Atlantis. . . ."]

The American City—March, *Doing as the Romans Did When They Built Swimming Pools*, W. S. Pollard ["<the Romans so built their swimming pools that> the water which came from the aqueduct entered the pool bottom through numerous inlets and overflowed at the surface into a gutter around the pool. Thus the possibility of short-circuiting the water from inlet to outlet was eliminated, stagnation was prevented, and the objectionable matter on the surface of the water was removed". This article was summarized in *The Literary Digest* for May 20, under the title *The Roman Way of Cleaning Swimming Pools*].

The American Historical Review—January, Review, critical but not unfavorable, by Allan Chester Johnson, of Emanuele Ciaceri, *Storia della Magna Grecia*, Volume III: *Decadenza e Fine degli Stati Italiani: Romanizzazione del Mezzogiorno d'Italia dalla Metà del IV Sec. A. C. al Sec. VI D. C.*; Short notice, generally favorable, by Jakob A. O. Larsen, of Gustave Glotz and Robert Cohen, *Histoire Grecque*, Tome II: *La Grèce au V^e Siècle*; Short notice, favor-

- able, by Tenney Frank, of Joseph Vogt, *Die Römische Republik*; Short notice, very unfavorable, by Tenney Frank, of Julius Wolf, *Die Römische Kaiserzeit*; Short notice, favorable, by Raymond G. Gettell, of Charles Howard McIlwain, *The Growth of Political Thought in the West from the Greeks to the End of the Middle Ages*; Short notice, by Alfred Bellinger, of Grace Harriet Macurdy, *Hellenistic Queens: A Study of Woman-Power in Macedonia, Seleucid Syria, and Ptolemaic Egypt*; April, Review, favorable, by B. D. Meritt, of Charles Alexander Robinson, Jr., *The Ephemerides of Alexander's Expedition*; Review, favorable, by Jonathan F. Scott, of *Geography of Claudius Ptolemy, Translated Into English and Edited by Edward Luther Stevenson*. . . . With an Introduction by Professor Joseph Fischer, S. J.; Short notice, mildly favorable, by Walter Woodburn Hyde, of Harry E. Burton, *The Discovery of the Ancient World*; Short notice, favorable, by C. A. Robinson, Jr., of Alfred R. Bellinger, *The Third and Fourth Dura Hoards*; Short notice, qualifiedly favorable, by Robert P. Blake, of André Piganiol, *L'Empereur Constantin*.
- The American Journal of Semitic Languages and Literatures—April, Cypriote Pottery at a Tomb-Cave in the Vicinity of Jerusalem, B. Maisler [with two photographic illustrations].
- American Literature—May, Stedman and Horatian Criticism, John Paul Pritchard ["in Stedman's verse, prose, and collected letters, there are fifty-two passages in which he either quotes or refers to Horace. . . . Frequently Stedman recurs to the related temperaments of his intimate friends Eugene Field and Austin Dobson, and Horace. . . ."].
- The American Philosophical Society, Proceedings of—Volume LXXI, 4, (1932), The Humanism of Cicero, E. K. Rand [. . . instead, we will abandon the rivelets for the fountain-head and fix our attention on Cicero, the man who, so far as the records of literature allow us to see, first discussed and consciously portrayed the ideal that he called *humanitas* and who was the very type of that ideal for Lactantius and St. Jerome in the fourth century, for Bernard of Chartres and John of Salisbury in the twelfth, and for Petrarch and Poggio, for Bembo and Erasmus in the new humanism of the Renaissance. . . . we should give heed to his definition of the philosopher as one who seeks to know the essence, the development and the causes of all things human and divine—science and theology, that is—and to comprehend and to practice the art of right living—ethics as a theoretical system and ethics as a guide for life"].
- Anglican Theological Review—January, Review, very favorable, by Burton Scott Easton, of *The Rockefeller McCormick New Testament*, edited by Edgar J. Goodspeed, Donald W. Riddle, and Harold R. Willoughby; April, Review, favorable, by Frederick C. Grant, of *The Cambridge Ancient History, Volume IX: The Roman Republic 133-44 B. C.*; Short review, favorable, by A. Haire Forster, of H. G. Meecham, *The Oldest Version of the Bible*; Review, favorable, by Frederick C. Grant, of Fred-
eric C. Kenyon, *Books and Readers in Ancient Greece and Rome*.
- The Atlantic Monthly—March, Horatius at Bridge, Corinne Rockwell Swain [a versified parody of Horace, *Carmina* 3.9].
- Bibliotheca Sacra—January, Review, very favorable, by H. W. Magoun, of E. G. Sihler, *Testimonium Animae, or Greek and Roman Before Jesus Christ*; April, The First Twelve Roman Emperors, Their Morals and Characters: A Complement to the *Testimonium Animae*, E. G. Sihler [the author deals in some detail with Divus Julius, Divus Augustus, and Tiberius. Although there is no indication that the article will be continued in a later issue, the title seems to require such a continuation]; Saint Augustine, Stewart Means [the greater part of this article is a lengthy résumé of Louis Bertrand, Saint Augustine. It is not a critical review. "The chief failure however of this charming biography of M. Bertrand is that it *does not give the man*. . . ."].
- Bulletin of the John Rylands Library, Manchester, England—January, From Orpheus to Cicero, R. S. Conway ["as compared with the pictures of Orphism and the imaginative setting which Vergil has given them, Cicero's doctrine <, as set forth in 'Scipio's Dream',> may seem a little prosaic and unexciting. . . . but it has three or four characteristics, some of which correspond to features in Cicero's own conduct of life, and which, taken together, show that his little essay marks a real growth in the ethical value of the whole doctrine. . . ."].
- The Catholic Historical Review—January, Review, unfavorable, by James Marshall Campbell, of Gordon J. Laing, *Survivals of Roman Religion*; Brief notice, favorable, by M. R. P. M<cGuire>, of *Bibliotheca Vaticana, Codices Vaticani Latini, Tomus II, Pars Prior: Codices 679-1134, Recensuit Augustus Pelzer*; April, Review, favorable, by C. E. Castaneda, of Charles Howard McIlwain, *The Growth of Political Thought in the West from the Greeks to the End of the Middle Ages*; Brief notice, favorable, by M. R. P. M<cGuire>, of *Claudii Ptolemaei Geographia* (see above, under The American Historical Review).
- The Connoisseur—June, Review, favorable, unsigned, of Baron Max von Oppenheim, Tell Halaf: A New Culture in Oldest Mesopotamia, Translated by Gerald Wheeler [with one photographic illustration]; Short review, favorable, unsigned, of J. D. S. Pendlebury, *A Handbook to the Palace of Minos at Knossos* [with one photographic illustration]; Achaemenid Relief for Boston, unsigned [with one photographic illustration. "... It belongs to a group which, because of its affinities with certain points of the Archaic Greek style, has been the cause of discussion among scholars as to which may have first influenced the other. . . ."].
- The Contemporary Review—January, Review, favorable, by J. E. G. deM., of *The Cambridge Ancient History, Volume IX*; March, Review, very favorable, by S. de M., of T. R. Glover, *Greek Byways*; Short review, uncritical, unsigned, of J. Holland

- Rose, *The Mediterranean in the Ancient World* ["...the main objection to this fascinating and learned book is its shortness..."]; May, Short review, critical, but not unfavorable, unsigned, of Dr. Edwin Hanson Freshfield, *Roman Law in the Later Roman Empire*; June, Review, favorable, unsigned, of Alexander Falconer Murison, *The Odes of Pindar Rendered in English Verse*.
- Le Correspondant*—April 10, *Grandeur et Décadence de Rome en Afrique*, Stéphane Gsell; Book notice, uncritical, by A. Vincent, of R. Dussaud, *P. Deschamps*, et H. Seyrig, *La Syrie Antique et Médiévale Illustrée*.
- The English Historical Review*—January, Review, generally favorable, by R. A. S. Macalister, of Sir William Ridgeway, *The Early Age of Greece*, Volume II, Edited by A. S. F. Gow and D. S. Robertson; Review, mildly favorable, by A. G. Little, of F. M. Powicke, *The Medieval Books of Merton College*; Short notice, qualifiedly favorable, by F. E. A., of *The Ancient History Section of the International Bibliography of Historical Sciences*; Short notice, mildly favorable, by H. S. J., of F. B. Marsh, *The Reign of Tiberius*; Short notice, uncritical, by W. M., of *L'Histoire et l'Oeuvre de l'École Française de Rome*.
- The Expository Times*—January, Irenaeus of Lugdunum, F. R. Montgomery Hitchcock; Menander and the Epistle to the Hebrews, J. Rendel Harris [the author argues that Hebrews 3. 3 "quotes indirectly" a sentiment of Menander]; February, Clement of Alexandria, G. D. Henderson; March, Tertullian of Carthage, S. L. Greenslade; April, *The Third Century and its Greatest Christian: Origen*, W. Emery Barnes.
- Fortnightly Review*—January, *The Isles of Greece*, Marjorie Humphreys [the author describes her visits to Santorin and Crete]; Review, favorable, by G. R. Stirling Taylor, of *The Cambridge Ancient History*, Volume IX: *The Roman Republic*, 133-44 B. C.
- Giornale Storico della Letteratura Italiana*—December, *Breve Notizie Storiche di Classici Latini*, Remigio Sabbadini; Review, favorable, by Francesco Maggini, of A. Marigo, *Il "Cursus" nella Prosa Latina dalle Origini Cristiane a Dante*.
- The Golden Book*—March, After Euripides' "Electra", Maurice Baring [the scene of this short play is ancient Athens. The occasion is just after the performance of Euripides' *Electra*]; April, *These Reprehensible Moderns*, by Horace, Translated by Roselle Mercier Montgomery [this is a verse translation of Horace, *Carmina* 2.15].
- Harper's Monthly Magazine*—January, *Happy Ending*, James Norman Hall [a short satirical story about what happened to a Professor of Greek and a Professor of Biblical literature at a State University which "...can't have any departments that are not paying a substantial return on capital investment..."].
- The Harvard Graduates' Magazine*—March, *To Hercules*, G. W. Pierce [this is a short poem].
- Harvard Law Review*—January, Short notice, uncritical, unsigned, of *Peace and War in Antiquity*, Chosen and Translated by Augustine Fitzgerald; Short notice, uncritical, unsigned, of Max Radin, *The Trial of Jesus of Nazareth*.
- The Historical Outlook*—January, Review, favorable, by Sterling Tracy, of T. Rice Holmes, *The Architect of the Roman Empire* <, Volume II:> 27 B. C. - A. D. 14; February, Review, qualifiedly favorable, by Sterling Tracy, of Ellen Churchill Semple, *The Geography of the Mediterranean Region: Its Relation to Ancient History*.
- The International Journal of Ethics*—April, *Isocrates' Political and Social Ideas*, Philip George Nesiarius; *Socratic Method and Aristotle's Definition of the Good*, Sarah H. Brown; Short notice, favorable, by C. D. B., of F. M. Cornford, *Before and After Socrates*; July, *Another Approach to Socrates*, Gustav Mueller; Review, favorable, by Alburey Castell, of B. A. G. Fuller, *History of Greek Philosophy*, Volume II: *Sophists, Socrates, Plato*, Volume III: *Aristotle*; Review, very favorable, by Ronald Levinson, of G. R. G. Mure, *Aristotle*.
- International Journal of Religious Education*—June, *The Great Chalice of Antioch: A Unique Exhibit from Early Christianity at A Century of Progress* [with one photographic illustration. "The silver Chalice of Antioch... will be shown to the American public for the first time this summer when it will be exhibited in the Hall of Religion at A Century of Progress Exposition in Chicago..."].
- Journal of Biblical Literature*—April, *A Definite Rule for the Use of the Article in the Greek New Testament*, E. C. Colwell.
- The Journal of Religion*—April, Review, very favorable, by Hugh S. Morrison, of *The Rockefeller McCormick New Testament*, Volume III: *The Miniatures*, Harold R. Willoughby.
- The Literary Digest*—February 18, *Seven Strings*, Mary Brent Whiteside [this is a poem]; March 25, *Prayer for the Little Beasts*, Beulah May [this is a poem containing reference to Pan]; May 20, *The Roman Way of Cleaning Swimming Pools* [this digests an article written by W. S. Pollard for the March issue of *The American City*: see above, under *The American City*]; Translation From Homer's *Iliad*, Edgar Lee Masters [this is a poetic translation of two portions of *Iliad* 25.478-676]; May 27, *A Song of Pindar in Hades*, Robin Lampson [this is a poem of twenty-seven verses. Verses 11-18, inclusive are "...a literally complete yet free rendering of the opening of Pindar's fifth Nemean Ode..."].
- The London Quarterly and Holborn Review*—January, Review, uncritical, by J. C. Mantripp, of O. E. Burton, *A Study in Creative History: The Interaction of the Eastern and Western Peoples to 500 B. C.*; April, Review, uncritical, unsigned, of F. G. Kenyon, *Books and Readers in Ancient Greece and Rome*.